

# CLASSICAL WEEKLY

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WHOLE NO. 840

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## REVIEWS

**A History of Cynicism** from Diogenes to the 6th Century A. D. By Donald R. Dudley; pp. xii, 224. London: Methuen, 1937. 12s. 6d.

This History of Cynicism is the first since that included in Zeller's *Philosophie der Griechen*. A fresh treatment of old and new material and a critical examination of old and new suggestions were in fact badly needed and this need has been very well met by Mr. Dudley. The new History of Cynicism arouses our admiration for its author's wide knowledge of Greek Literature, for his industry, judgment, historical sense and, last but not least, for his ability to concentrate on important and typical features.

Cynicism, according to Dudley, came into being not with Antisthenes, but with Diogenes of Sinope. This is rather a surprise, but Dudley has strong arguments for his theory that Antisthenes could not be the teacher of Diogenes and the former's traditional role as founder of the Cynic sect seems to have originated with the writers of philosophical *diadochai* who were anxious to link this school (like so many others) with Socrates. There is another surprise in the chapter on Diogenes: on the basis of Seltman's numismatic research the story that Diogenes' father *παρσάραξ* τὸ νόμισμα at the mint of Sinope is vindicated against the logic (otherwise unsailable) of modern 'Quellenanalysen' for which this story was a retrojection of Diogenes' philosophical *paracharattein* (the model of Nietzsche's 'Umwertung der Werte'). Apart from this and some minor points Dudley is sympathetic to Schwartz's and von Fritz's 'Quellenuntersuchungen' though he himself refrains from a systematic analysis of the sources and rather tends to judge each single piece of the tradition on its own merits.

Crates and Bion are treated with sympathy and understanding, but to Hipparchia Dudley is not quite fair, for surely her marriage with Crates fascinated the Greeks because of her terrible seriousness about her Cynic convictions, not because of the 'Greek feeling of helplessness in the face of passionate love' (51). Teles deserves and gets less admiration. Menippos is important as the originator of the type of satire called after him, but Dudley is rightly sceptical about Helm's attempt to reconstruct his works out of Lucian's. He ought to have referred us here to Miss McCarthy's paper (*Yale Classical Studies* 4[1934]3-55. Next comes Cercidas who claims our interest because of his combination of Cynicism with statesmanship and a program of social reform. The chapter on him is particularly illuminating, and I am glad that it includes some interesting samples of the man's political tactics. For the meliambic poems Dudley found trustworthy guides in J. U. Powell and A. D. Knox (though I wonder why he ignores Wilamowitz, *Berl. Sitzungsberichte*, 1918). In the second and first centuries B.C. we hear little of Cynicism (a fact which Dudley is able to explain), but in the two following centuries Cynicism becomes once more prominent. This is shown not so much by the philosophical opposition against the Emperors—I am not sure that Dudley was fully justified in bringing this in, but he does make some good points about it—as by figures like Dio, Demonax, Oenomaus, Peregrinus, each of whom is ably treated, with the emphasis of course on their connections with Cynic teachings and the Cynic way of life. In continuing the history of Cynicism down to Julian and even later figures Dudley draws attention to points of contact between Cynicism and Christianity and also, though more incidentally, between Cynicism and Neopythagoreanism. In

this context one would have expected some references to Philostr. Vit. Apoll. 6.11 with its criticism of Cynicism (as practised by the Aethiopian *gymnoi*) from the Neopythagorean point of view.

In the Introduction the author says that Cynicism while philosophically inferior to most of the other schools deserves study as an interesting social phenomenon. If this is true (and I have no doubt it is), one may wonder why he does not say a little more about the social conditions which favored the origin of Cynicism. His picture of the background is slight and somewhat conventional. That 'Fortune was the ruling deity against whom Philosophy erected her castles in the Hellenistic age' (39) is by now a commonplace. Again, notions like *nomos*, *physis*, *doxa*, have a history before Diogenes, and Mr. Dudley gives us too little of it.

I hope it is the printer's fault that so many Greek accents are wrong. The style of the book is attractive and avoids monotony. Surely every student of Greek civilization should study this History of Cynicism.

FRIEDRICH SOLMSEN

Olivet College  
Olivet, Michigan

**History of the Arabs.** By Philip K. Hitti; pp. xvii, 767. New York: Macmillan, 1937. \$10.50

Egypt and the great Semitic segment of the 'fertile crescent' are now definitely within the purview of ancient history, but not even Eduard Meyer took serious cognizance of the Arabian fringe of that world. Behind the scant classical allusions, from the frankincense trees guarded by winged serpents (Herodotus), and located in Strabo's 'aromatic country', to the gold mines mentioned by Diodorus, and the ill-fated expedition of Aelius Gallus (24 B. C.), lies a tale which none has told so lucidly, so concisely, and so authoritatively as Professor Hitti. This weighty volume carries the subject to the end of the Middle Ages, but Parts I and II, the pre-Islamic age and the first Islamic generation, constitute a substantial monograph in themselves, one which will interest not only orientalists but all thorough students of the ancient world and its eastern Christian heir.

The northern Arabs, essentially nomadic, who 'made history' in the seventh Christian century and subsequently, are sharply distinguished by the author from the southerners who figure in classical as well as Biblical and related literature. The world powers, Egypt and Mesopotamia, and later Rome, were eager for the domestic *aromata* and the exotic imports from China, India and Ethiopia, monopolized by the Sabaeans, (915-115

B. C.), 'the Phoenicians of the southern sea.' That monopoly was challenged by Ptolemy II's merchant marine, and broken systematically by Rome. The cargo of cinnamon, pepper, and other luxuries from India which Hippalus the *kybernētēs* first unloaded at Alexandria, symbolizes the role which that port was to play thenceforth at the expense of southern Arabia.

Between Augustus and Mohammed several Arab groups were in steady contact with the Roman-Byzantine world through both commercial and military relations. Hitti deals briefly with the Nabateans in Transjordan and with the Palmyrene Arabs, having apparently found it impossible to devote space to the newer epigraphic and other archaeological materials bearing on the religious and economic life of these groups. About three years ago there was uncovered at Petra by Professor W. F. Albright a sacred rock within a circular wall, around which the ritual procession (*dawār*) must have been performed as at Mecca. Judging from the Jerash inscriptions, still awaiting full publication, the Arabs were also quite prominent in that 'caravan city.'

Hitti's judgment in selecting and synthesizing the geographic and social elements of his narrative is sound throughout, although some readers will undoubtedly be irked by his exhaustive treatment of the Scriptural and Apocryphal references to Arabs, as well as by the numerous parentheses devoted to trilingual name-forms, which should rather have been relegated to the apparatus. However, the author's view of the relation of Arabia to the origin of Semitic culture, as presented in his introductory chapter, is distinctly unconvincing.

Although Hitti realizes that the common denominator of the Semitic-speaking peoples is primarily linguistic, he nevertheless assumes that they had a common origin and somewhat hastily locates the 'cradle of the Semitic race' in the Arabian peninsula. Disregarding the indeterminate question of racial origin, it should be pointed out that the evidence of the Galilee skeletons and the unique appearance of wild wheat in Palestine points to the greater antiquity of human life in that region, and who can demonstrate more than the existence of men with certain traits in that dim past? The presentation of Arabia as 'the plausible fount of pure Semitism' on page 1 belies the critical spirit which characterizes the work as a whole. No informed person will dispute Hitti's assertion that his subject deserves an important share of historical attention, but the point is not strengthened by commending the ancient Arabians as 'the best representative of the Semitic family biologically, psychologically,



socially and linguistically.' In fairness to the author, it should, nevertheless, be recognized that his viewpoint revealed in the subsequent pages is far more objective.

As a comprehensive introduction to, and detailed survey of, a major historical field, equipped with source-references, and (to a lesser extent) with references to the modern literature, this history of the Arabs is destined to be enjoyed and exploited by many who may have hitherto hesitated to approach the subject.

JOSHUA STARR

New York City

**Le culte des Muses chez les philosophes grecs.**

By Pierre Boyancé; pp. 375. Paris: de Boccard, 1937. 40fr.

This book is divided into three parts. The first (9-147) treats of Orphic and Pythagorean incantations; the second (155-227), of myths and festivals in Plato and Aristotle; and the third (233-347), of the cult of the Muses and of heroization among the philosophers. There follow a summarizing conclusion (349-351), indices of the ancient and modern authorities cited (353-366), a fairly exhaustive Index Rerum (367-371), and a table of contents (373-375). Thus the topic specifically indicated by the title occupies only a bare third of the book. In reality, the author attempts to make a contribution toward answering the question of the origin and spread of mysticism. The pervading idea is this: Phenomena which seem to appear rather suddenly in the history of Greek philosophy and religion prove to be in truth the renewed emergence of long existing ideas. The book tries to show that Greek mysticism was far less influenced by acquaintance with Oriental conceptions than by the fundamentally indigenous conception of music. Here the author seems to bear Richard Reitzenstein in mind, although he does not mention him by name. In common with a tendency which has become noticeable particularly in France and whose *archegetes* is Jérôme Carcopino, Boyancé sees everywhere Pythagorean and Orphic influence, surviving even into the Epicurean school.

To prove his thesis the author has laid a deep and wide foundation. He starts with a discussion of Orphism, to which, in company with Otto Gruppe, he denies the character of a religious sect (13 and particularly 28: 'l'orphisme . . . n'est pas une religion'). He sees in the Orphics merely itinerant men, who by magical means, and specifically by incantations, purified people from their ritual pollutions and thereby promised to guarantee them happiness here and in the world beyond. He posits that for Plato, at least, the Eleusinian mysteries were Orphic (21, 22) and he appears

inclined to ascribe the entrance of Orphism into these mysteries to Onomacritus (27, following S. Reinach), whom he identifies with the *agyrtai* of Plato's Republic (2.364b). The power of these Orphic incantations seems to him to have rested on their musical rendition (*epaoidē*). From this, he believes, Pythagoras also derived his conception of music as a purifying agent. In the use and concept of this he sees the underlying principle of Pythagorean theory and practice (99-101). But he emphasizes correctly (102) that practice must have preceded theory.

According to Boyancé, too little attention has been paid by the investigators of cathartic cults to the primitive beliefs underlying them. This statement certainly is exaggerated, for as far as I am informed, students of Greek religion, before and after Erwin Rohde, have always stressed this element. That the Pythagorean (and, I may add, all other) cathartic is a struggle against demoniac defilement (109) is by no means a new insight.

Boyancé's discussion of the place of music in the Pythagorean preparation for sleep and dreams (110-112) receives a rather striking illumination from the autobiography of a famous music critic of the 19th century. In his *Aus meinem Leben* (Berlin 1894, 305) Eduard Hanslick says: 'For many years I rarely retired without playing some Schumann on the piano. This lifted me from the dust of the day into a purer, more elevated sphere; I rediscovered my own self.'

The chapter about 'La mort Pythagoricienne' views the *vita Pythagorica* as a preparation for death. It is on the whole convincing, but is marred by several unfounded and fantastic statements (135: incantations warranted immortality; 137: the *élan anagogios*; 141-143: *arithmoman-teia*).

In the second part the author devotes a whole chapter (185-199) to a refutation of Jeanne Croissant's explanation of the Aristotelian theory of the *catharsis* as based on physiology. In this he seems to have the better of the argument. However, his statement (155, 161) that the myths of Plato are incantations seems to me unfounded, in spite of the elaborate apparatus of testimony. The fundamental fault is that Boyancé interprets the use of *epodē*, *epadein* too literally (156, 157). Nor can I follow him in his treatment of *teletai*, which he confines too narrowly to the meaning of 'mysteries.' The treatment of Plato, *Leges* 790c-791b, is very interesting, but also disappointing. Here Plato speaks about curing mania by giving the patient a shock through increasing the manic excitement. Regarding this troublesome and astonishing statement I have consulted a neuro-psychiatrist, a psychologist and an an-

thropologist. None of these could give me any parallels either from medical practice or from occurrences among the primitives. I cannot really reconcile this Platonic theory with the Pythagorean idea that music, through its relation to numbers, regulates and thereby mitigates and cures the mania, whether depressive or ecstatic.

The chapter on the Peripatetics and the established cults is not very satisfactory. It is marred also, as are other parts of the book, by careless errors, e.g., the naming of Iamblichus as author of *De Abstinencia* instead of Porphyrius, the ascription of the *Papyrus magica Lugdunensis* (Leyden) to Lyon and the substitution of Cato for Brutus (343). In general, the book suffers from misspelled names (von Jân is regularly called Jahn) and an excessive number of wrong accents in the Greek quotations. The argumentation is unconvincing and the topic itself has been treated better and with greater depth by Walter Vetter in his article 'Musik' in PW 16.835-843. Boyancé lays undue stress on an ancient etymology, which derives *methe* from *methienai* 'to relax.' Here he discovers distinct traces of Pythagorean influence and connects the promenades mentioned by Philo (*De plant. vitis* 39) with Iamblichus' *Life of Pythagoras* 92. I must confess that the resemblance is far from striking.

In the third part Boyancé at last comes to the subject of his title. His thesis is that Plato and Aristotle modeled their schools on the pattern of Pythagorean associations, because of the homage paid to the founder and because of the, to him central, role of the banquet in the meetings. For the worship of Pythagoras he might have supported his contention by a reference to Maximilian Mayer's article 'Metapontum' in PW 15.1343, 1357, 1362-1365. Very strangely he thinks (244) that the heroic worship of epic personages, which contradicts the picture of the *Nekyia*, was due to a restoration of their superhuman character. This he ascribes to the influence of Pythagoras, because so many of these heroes were worshipped in Magna Graecia. This appears to me to be a very weak argument. Neither can I see any warrant for his assertion (247) that for the Pythagoreans the hero became a man distinguished for his moral qualities. Certainly there is no supporting evidence in actual cult usage. Pages 250 ff. discuss in great detail the famous elegy in honor of Plato and reach the fanciful conclusion that altar and poem were set up by the Chaldaean auditor of Plato, whom we know to have been in Athens during the master's last years. Boyancé even discovers oriental—Babylonian, we must suppose—traits in the story of Er. Equally fanciful is the connection of Apollo as the reputed father of Plato with the

circumstance that Pythagoras also is sometimes called Apollo's son, and his belief that the legend was invented by Speusippus, who is said to have had leanings toward Pythagorism.

According to our author (262 ff.), Plato established a Museion in the Academy because for him philosophy is the true *musikê*. In fact (265), Plato founded the Academy as a copy of a Pythagoric association, for he did this only after his sojourn in Italy. To such influence the participation of exactly 28 members in the banquet is to be ascribed. I give these details merely to show Boyancé's way of reasoning. But I confess that, in spite of all the passages cited, I cannot see any cogency in it. In reality, the only way in which Plato, or any other philosopher, could legally establish a corporation under Athenian law was by giving it the form of a religious *thiasos*. I need not go into a detailed discussion of the remaining chapters on the Peripatetic and Epicurean associations. The argumentation here is no more convincing.

But even if, in general, our attitude toward Boyancé's contentions must be negative, the book contains nevertheless many acute and stimulating observations. Any one occupied with the study of Pythagorism and of the part played by music in the *Paideia*, to use Jaeger's terms, of the fourth century will have to take its arguments into account.

ERNST RIESS

Scarsdale, N. Y.

**Anthologie des poètes latins.** Edited by Maurice Rat; 2 vols., pp. iv, 740; 673. Paris: Garnier, 1937 (Classiques Garnier) 50 fr.

For American readers a review of this anthology should not concern itself with the merits of the French translation. Suffice it to say that the selections are rendered into clear French prose, the Latin and the French being on opposite pages, as in the Loeb Library. The book, however, will be chiefly useful to teachers for the unusual range of its contents, especially to those who are searching for class-room material for sight translation.

In the design of the work there is much to excite our admiration. To make this clear, I cannot do better perhaps than to paraphrase significant parts of the Introduction. They will speak for themselves.

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'The poets have been arranged in the chronological order of their birth, exact or approximate, and to each has been prefixed a brief biographical notice; a list of the chief ancient *testimonia*<sup>2</sup>; and a brief bibliography of collateral reading <not all in French>, of critical editions, and of <French> translations.

'The renaissance of Latin-French humanism<sup>3</sup>, the *éclat* of the recent bimillennium of Vergil, etc., make us hope that this anthology will be well received by those *qui font ou ont fait en France leurs humanités* (!) and who know that poetry, French as well as Latin, can not with impunity depart from its two great traditions: rhythm and reason.' (Hear, hear!)

D. P. LOCKWOOD

Haverford College  
Haverford, Pa.

<sup>1</sup> E.g. single lines from Plautus.

<sup>2</sup> E.g. for Lucretius: Cic., ad Quintum fratrem; Ovid, Amor., 1.15.23-24; Quintilian, 1.4.4; 10.1.87; Statius, Silvae, 2.7.76; Velleius Paterculus, 2.36.2; St. Jerome, Chron. of Euseb., a. 1922; Donatus, Vita Verg.

<sup>3</sup> Cf. the activities of the Association Guillaume Budé.

**Die Pseudo-Virgilische Ciris.** Herausgegeben und erklärt von Rudolf Helm; pp. 65. Heidelberg: Winter, 1937. (Kommentierte griechische und lateinische Texte begründet von J. Geffken) 2.20M.

In view of the fact that critics have hitherto not reached unanimity on the much debated subject of the authorship of the *Ciris*, it is gratifying that a scholar of Professor Helm's rank undertook anew the work of giving this particular problem its final quietus. The conclusion at which he arrives is at once indicated in the title of his booklet. By way of an introduction to the issues involved Helm has in an admirable paper (*Hermes* 72 [1937] 78-103) furnished a critical and historical survey of the controversy, reserving the detailed proofs of the non-Vergilian authorship of the *Ciris* for the work under notice.

This task Helm carries out with the meticulous accuracy and consummate scholarship which we associate with his name. All parallelisms—to use a non-committal term in place of reminiscences and 'self-citations'—to the admittedly genuine poems of Vergil, Lucretius, Ovid and others are enumerated, everywhere accompanied by brief, but adequate reasons, why the particular passage must be either original or, if an imitation from Lucretius, Ovid or even Vergil himself, cannot have been borrowed or repeated by Vergil in the *Ciris*. Occasionally Helm himself impartially points out that some similarities in thought or diction would not *ceteris paribus* militate against Vergilian authorship but that in view of the convincing character of the accumulated evidence to the contrary they can cut no figure in the argument.

The exegetical value of this edition is further enhanced by a new recension of the corrupted text with an adequate *adnotatio critica*, the more elaborate discussion of a number of textual cruxes having been relegated to a special paper (*Rheinisches Museum* 85 [1936] 254-288).

Apart from the assumption of certain interpolations which seem to me unwarranted, because not convincingly motivated, I have only one general criticism to make. Since this is purely typographical it can be remedied in a second edition to which this work is unquestionably entitled. The Latin text, in so far as parallel citations are enumerated in the commentary, is invariably within *tiny brackets* which, I am sure, will be easily overlooked by much younger eyes than mine, not to mention the fact that they give rise to confusing errors.

ALFRED GUDEMAN

Berlin



**Die Ruinen von Bogazköy.** By Kurt Bittel; pp. 107, 63 figs., 3 plans. Berlin and Leipzig: de Gruyter, 1937. 5.80M.

Hittite language and civilization are of interest not only to the specialist, but to everybody concerned with ancient history and linguistics. To give this wide group of scholars and laymen a vivid picture of the site which yielded the famous documents illustrating Hittite history and civilization, this little book was written. It is well printed and lavishly provided with excellent illustrations. The text does not presuppose any special knowledge, but is an introduction to the history and civilization of the Hittites as well as a description of the ruins. The author is well equipped for his task, as he dug at the site himself, and as he has the gift of saying essential things simply and vividly.

The first chapter deals with the location of the town. It is pointed out that the choice of the site for the capital of the Hittite empire seems to be primarily due to the fact that it was excellently suited for a strong fortress on account of its hilly configuration. The fortifications, which are indeed amazing, are described in chapter three, chapter two being devoted to a sketch of Hittite history. There are not only strong gateways and double walls which use the lines of the hills in the most ingenious manner, but also subterranean passages and flights of stairs by means of which the defenders could attack the besiegers swiftly and almost unnoticed. Cross-walls divide the town into parts so that the remainder could still be defended after one or two of the parts were taken. We thus see a highly developed and characteristic system of defense. This applies also to the fortresses on hilltops inside the town, the greatest one of which was the seat of the king and the administration and the smaller ones perhaps the castles of members of the royal family or of high officials. Chapter four describes these fortresses; chapter five, quarries; and chapter six, the five temples, huge buildings with numerous rooms arranged in a very characteristic ground plan. Nothing is known of the dwellings of the ordinary people; their houses may have looked like those of the modern village on the site, of which a photograph is published (chapter seven). A rock sanctuary outside the town adorned with reliefs gives us an idea of Hittite religion and art (chapter ten). The remaining chapters deal with the archives, the hieroglyphic inscriptions, the settlement after the fall of the empire, and with the history of archaeological research.

Little criticism is possible. The selection of topics discussed and of illustrations could not be better. The reviewer misses only a reconstructed

plan of the system of fortification. The reason for the omission is probably the intention of the author to avoid saying anything hypothetical. He also refrains, therefore, from interpreting the reliefs of the sanctuary and from a comparative study of Hittite architecture. The few statements he makes will be generally accepted; for instance, that the great buildings are temples, not palaces, and that their type is characteristically Anatolian. The addition of a few more illustrations of pottery and minor arts might have been welcomed by many readers of this highly recommendable book.

VALENTIN MÜLLER

Bryn Mawr College  
Bryn Mawr, Pa.

**Gli Studi Romani nel Mondo, Volume III.** By various writers; pp. 381, 52 plates. Rome: Istituto di Studi Romani, 1936. 25L.

The eighteen papers in this interesting volume were written in Italian by as many writers representing as many nationalities and were delivered by their authors as lectures at the Istituto di Studi Romani in Rome during the year 1935. The Vatican City is included but one wonders at the omission of so important an institution as the British School at Rome. Perhaps the state of European diplomacy in 1935 is the explanation.

The papers may be divided into two distinct types. Ten of them are surveys of recent progress made in their respective authors' own countries by specialists in some phase of Roman studies. Miss Taylor contributes a valuable summary of studies on Roman religion in America. There are accounts of numismatics in Austria (Von Loehr); the history of medieval Rome in France (Halphen); the Roman relief in Germany (Brendel); Latin philology in Hungary (Kerényi); Spanish studies on Roman Spain (Ruis y Serra); and three papers on Roman law in, respectively, Poland (Taubenschlag), Switzerland (Aeby), and Turkey (Talip). However flattering these surveys may be to their co-nationals, it was a pity that the subjects could not have been treated from an international point of view, as was one of the papers of this group, that by Galassi Paluzzi on Roman churches. This vigorous writer does not hesitate to give sharp criticism of the 'mastodontic inconclusivity of Germanic "Kultur"' (151) and goes to what seems to the reviewer an excessive length in pointing out the errors of the work of an Englishman, Roger Thynne, on the churches.

The remaining eight papers attempt no evaluation of current literature but give brief sum-

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maries of the state of our knowledge on (1) humanism in Belgium (Roersch) and Holland (Hoogewerff); (2) on Roman Egypt (Almas); (3) on Rome and Yugoslavia (Vulic); (4) on medieval Rome and Norway (Vangsten); (5) on Rome and the Roumanians (Iorga); (6) on the Roman age in Sweden (Lindquist); and (7) on Rome and China. This last, by Archbishop Costantini, summarizes what little is known of the relations of ancient Rome and Serica and then adds much enthusiastic propaganda for current Catholic Missions, a section that seems to me to be out of place in a work of this kind.

The illustrations are well chosen and the Italian is impeccable. It is interesting, however, to see how the national backgrounds of the individual writers are reflected in the Italian styles. Whether these lectures are to be an annual custom—two previous volumes have already appeared—I am unable to learn, but the fourth volume, a study of Roman roads in Europe, is now on the press, as well as a number of other monographs including one by Professor Rodney P. Robinson on American studies in Latin palaeography.

GEORGE MCCracken

Otterbein College  
Westerville, Ohio

**Plutarque, Sur les oracles de la Pythie.** Texte et traduction par Robert Flacelière; pp. 179. Paris: Les Belles Lettres, 1937. (Annales de l'Université de Lyon, 3e série, fasc. 4)

Flacelière claims to have collated once again B and E, the only MSS which contain this essay. This is the sixth<sup>1</sup> collation since Wyttenbach, and I have been forced to do the work again.<sup>2</sup> This may not be surprising, even in so short a treatise: the Laurentianus of Sophocles is said to have been collated seven times during the nineteenth century, yet the eighth reader found enough new material to make his work worth while.

Flacelière rightly corrects Sieveking's apparatus in a number of places<sup>3</sup>; but often Sieveking (hereinafter cited by page and line) is right, notably at 398 A (page 33, lines 14-15); 399 B (36, 4); 401 A (40, 4); 401 E (41, 14); 404 A (46, 25); 404 F (48, 22); 407 C (54, 10); 407 F

(55, 11). They are both wrong in some twenty places, of which some of the more important are at 27, 13; 28, 7; 47, 10; 53, 17; 55, 19, though none are important enough to merit discussion. If I see fit to publish my collations I shall do so elsewhere accompanied by a discussion of the relationship of B and E, a subject not yet, I think, exhausted. The point I wish to make is that the new apparatus is worthless. Great presumption and great carelessness were necessary to produce an apparatus worse than Sieveking's, yet Flacelière was equal to the task. He was, indeed, well qualified. It is scarcely worth adding that his scrupulous pretensions (86) about elisions are utterly false; that he suddenly gives us an individual spelling of B (131), while ignoring the practice of both B and E at least five times elsewhere; and that dozens of conjectures are not referred to their proper authors.

Of the eight conjectures of his own which the editor prints or suggests, three are not unlikely, but the rest are; and one or two are very bad, and two or three have seen the light before. I have not read through the translation, but so many mistakes have caught my eye that I must suppose many more to lurk unnoticed. Like most of us, the editor is at his worst when endeavoring to render his own conjectures, as on page 132.

But when Flacelière turns to Delphi and kindred subjects his competence is far greater than mine, and I have found considerable instruction in his pages. His discussion (more accessible in RPH 8[1934]56-66) of the date of the dialogue (after 117 A. D.) is convincing. The introduction, in fact, is the most valuable part of the book and might well have been published separately without inflicting upon us another inaccurate, and hence unneeded, text.

Trinity College  
Hartford, Conn.

W. C. HELMBOLD

**An Analytical Study of Horace's Ideas.** By Oscar E. Nybakken; pp. 124. Scottdale, Pa.: Mennonite Press, 1937. (Iowa Studies in Classical Philology, 5) \$1.50

This work is a tabulation in an alphabetical outline of the ideas in Horace's poetry and an appraisal of their nature, range, and frequency of occurrence. The author in his introduction indicates the unsatisfactory nature of the various classifications of Horace's poems; the disagreement of the critics regarding the variety of his themes; and the absence of convenient means of checking contradictory opinions regarding the range of his thought. It is to provide a tangible means for determining the nature and extent of the poet's subject matter, that this study has been made.

<sup>1</sup>Kontos, Duebner, Treu (Progr. Ohlau, 1881), Bernardakis, Sieveking. I have made no use of Kontos and Duebner for reasons advanced by Treu, p. 8.

<sup>2</sup>From photographs, which, since they tire the eyes less and can be referred to again and again, may, I hope, be more satisfactory.

<sup>3</sup>The two most important corrections I have already made (396 F and 406 E) in CP 32 (1937) 79, note 3.

The alphabetical outline lists 518 words beginning with *abode* and ending with *zeal*. Under most of the words are cross references to other titles. Each idea is subdivided according to Horace's varying treatments and the references to the text are collected under each subdivision. The word *heir*, after referring to *legacy hunting* and *will*, which in turn lead on to *law*, *law suits*, et cetera, has the following subdivisions: Squandering heir, Recipient of the wealth and fruits of another's toil, His joy at illness of avaricious relative, His greed, Disinherited heir, Horace's unconcern for his heir. In the final chapter the author summarizes his analysis under the following five heads: Nature and Cosmology, Nature of Life, Living and the Art of Conduct, Society and Social Problems, Religion and Philosophy. After examining these five themes of Horace, the author comes to the following conclusions: (1) that the total range of Horace's ideas is wide; (2) that most of his ideas pertain to precepts for wise conduct and living, to love, to wine and revelry, and to poets and poetry; and (3) that, for a poet (*vates*), the depth of his thought and feeling is not great.

Dr. Nybakken with this sound and scholarly piece of work has performed a fine service for the student of Horace. By consulting his analytical outline one may confirm or refute chance observations concerning the ideas of Horace and, better still, be led on to a surer acquaintanceship with him through his own words.

JOHN O. MOSELEY

Central State Teachers College  
Edmond, Oklahoma

## ABSTRACTS OF ARTICLES

Edited by Francis R. B. Godolphin, Princeton University,  
Princeton, N. J.

All correspondence concerning this department should be directed to Professor Godolphin. The system of abbreviation used is that of Marouzeau in *L'Année Philologique*. For list of periodicals regularly abstracted and for full names of abstractors see the index number to each volume of CW.

### Ancient Authors

**Dionysius of Halicarnassus.** Bonner, S. F.—*Dion. Hal.*, De Dinarcho c. 7. Proposed emendation of *Aphroditēn* for the traditional *aretēn* in this chapter. CR 51 (1937) 215 (Coleman-Norton)

**Epicurus.** Tescari, Onorato—*Nota epicurea* (*Partes minimae*). A comparison of Ad Herod. 56 ff. with Lucretius 1.599 ff. and 749 ff., and a discussion of the meaning of *partes minimae*. RFIC 65 N.S. 15 (1937) 141-153 (Duckworth)

**Florus.** Malcovati, Enrica—*Studi su Floro*. A discussion of variant MS readings in numerous passages in Florus. (To be continued). Ath 25 (1937) 289-307 (Duckworth)

**Homer.** Harrison, E.—*Odyssey IX. 47 ff.* Parallel from native method of communication in South Africa to illustrate the shouting described in this passage. CR 51 (1937) 215 (Coleman-Norton)

**Horace.** Hanzlik, Rudolf—*Probleme bei Horaz Sat. I 1*. Is the satire a unit? The change of address from Maecenas in lines 1 and 14 to an indefinite reader is unique in the first book. The first 11 verses are more artistic than one expects in satire. In line 28 the four types of dissatisfied men are treated exactly as in Maxim. Tyr. 15.1; in lines 4 ff. the treatment is changed. The language is more colloquial and proper to satire after line 13. The author accounts for the slight lack of coherence in the middle and last parts of the poem by assigning it to the poet's earliest and hence immature period. Concludes that the first 12 lines were reworked when Book I was dedicated to Maecenas; the *te* in line 14 which now is supposed to refer to Maecenas originally referred to the same indefinite reader as line 38. Lines 1-3 were not much changed except for the substitution of *Maecenas* for *quaesieris* or the like. WS 55 (1937) 106-118 (Wallace)

**Isidorus Pelusiotes.** Früchtel, Ludwig—*Isidoros von Pelusion als Benützer des Clemens Alexandrinus u. anderer Quellen*. 1. In the Stählin edition of Clement 18 cases of Isidore's indebtedness to Clemens Alexandrinus are noted; Früchtel points out 19 more. 2. Numerous borrowings by Isidore from other sources (Isocrates, Demosthenes, Herodotus, Thucydides, Democritus, Plato, Aristotle, poets, etc.) are added to those not listed by L. Bayer (Isidors von P. klass. Bildung, Paderborn, 1915). PhW 58 (1938) 61-64 (Plumpe)

**Lucretius.** Della Valle, Guido—*L'Amore in Pompei e nel Poema di Lucrezio*. To substantiate his view that Lucretius studied in the Epicurean school of Philodemus at Herculaneum, della Valle argues that the contrast between the gay cosmopolitanism of Pompeii and the austere life of the native Campanians is reflected in Lucretius' censure of luxury and licentiousness and his praise of simplicity and domestic virtue. A&R 39 (1937) 139-175 (De Lacy)

### Linguistics. Grammar. Metrics

**Kalinka, Ernst**—*Vorschläge für eine griechische Syntax*. No complete Greek syntax (including post-classical Greek) is in existence, but it is a necessary and possible achievement. It requires the cooperation of several Greek philologists, a comparative grammarian, and a student of the philosophy of speech. A complete bibliography of investigations of syntax is the starting point; this must be followed by a winnowing and sifting of results already achieved and the investigation of gaps in our knowledge. The final product is illustrated by a re-arrangement of Knuenz's treatment of final clauses, a statistical study of the occurrence of the conjunctions, particles, and moods in the various authors, in inscriptions, papyri, etc. WS 55 (1937) 82-95 (Wallace)

**Post, L. A.**—*Dramatic Uses of the Greek Imperative*. The use of tenses in the imperative cannot be completely explained by the aspect theory of the use of tenses, for that theory considers the speaker only as an observer. The tone and purpose of the speaker are also an important factor in determining the tense of the imperative. AJPh 59 (1938) 31-59 (De Lacy)

**Shipp, G. P.**—*'Chance' in the Latin Vocabulary*. Examination of 'the precise origin of certain Latin expressions for "to happen".' The verbs investigated are *evenire*, *cedere*, *accidere*, *contingere*. CR 51 (1937) 209-212 (Coleman-Norton)

History. Social Studies

**Treves, Piero**—*Note su la guerra corinzia: I. Isocrate, Lisia, Tucidide*. An examination of the orations of Isocrates and Lysias on Alcibiades, and their relation to Thucydides, whose history was known and published by the year 397. II. *Il de pace di Andocide e il Menesseno*. A chronological study of the events in the first decade of the fourth century B.C. (To be continued).

RFIC 65 N.S. 15 (1937) 113-140 (Duckworth)

**Vassili, Lucio**—*Note di storia imperiale. I. L'imperatore Anicio Olibrio. II. Motivi dinastici nella nomina imperiale di Antemio*.

RFIC 65 N.S. 15 (1937) 160-168 (Duckworth)

**Westermann, William L.**—*Enslaved Persons Who Are Free*. Rainer Papyrus (PER) Inv. 24,552 records a Ptolemaic decree requiring the registration of all persons in Syria-Phoenicia held in actual, though not legally recognized, slavery. This document is comparable to the similar decree in the Pseudo-Aristeas Epistula ad Philocratem. The purpose of the decree was to aid in determining the status of all individuals in Syria-Phoenicia.

AJPh 59 (1938) 1-30 (De Lacy)

Epigraphy. Palaeography. Numismatics

**Degrassi, Attilio**—*Iscrizioni nuove. I. magistri Mercuriales di Lucca e la dea Anzotica di Aenona*. Ath 25 (1937) 284-288 (Duckworth)

**Guarducci, Margherita**—*I pascoli del santuario di A'ea a Tegea*.

RFIC 65 N.S. 15 (1937) 169-172 (Duckworth)

**Passerini, Alfredo**—*Le iscrizioni dell' agorà di Smirne concernenti la lite tra i pubblicani e i Pergameni. I. Il Senatoconsulto e il decreto incerto sul territorio di Pergamo. II. I frammenti incerti. III. I tributari dell' Asia*.

Ath 25 (1937) 252-283 (Duckworth)

**Robathan, D. M.**—*An Unreported Culex Manuscript*. Aed. 203, unknown to Vollmer, is one of the best MSS of the Culex. A collation with Vollmer's text is given.

AJPh 59 (1938) 85-89 (De Lacy)

**Segrè, Mario**—*Seconda nota rodia*.

RFIC 65 N.S. 15 (1937) 173-176 (Duckworth)

**Drabkin, Israel E.**—*Notes on the Laws of Motion in Aristotle*. Aristotle makes an 'early attempt at the quantitative formulation of the phenomena of dynamics.' Yet his analysis is faulty because he could not abstract from the resistance of the medium to formulate an ideal case.

AJPh 59 (1938) 60-84 (De Lacy)

**Fraenkel, Hermann**—*Heraclitus on the Notion of a Generation*.

AJPh 59 (1938) 89-91 (De Lacy)

**Garin, Eugenio**—*Ἐντελέχεια e Ἐντελέχεια nelle discussioni umanistiche*. The author presents the views of a number of Renaissance scholars on the question whether the term *entelecheia* used by Cicero in T.D. 1.22 is a genuine Aristotelian term, or merely a mistake for *entelecheia*.

A&R 39 (1937) 177-187 (De Lacy)

**Maurice, J.**—*Les Pharaons romains*. A study of the influence of the Egyptian belief in the divinity of the ruler on the religious basis of power adopted by Diocletian for his dynasty. (To be continued).

Byz 12 (1937) 71-103 (Downey)

**Mewaldt, Johannes**—*Kampf der Weltanschauungen in Hellas*. 1. The Heroic, exemplified in myth, epic,

the older lyric, and Attic tragedy, and in the polis. 2. The Cosmological, exemplified by Ionian philosophy. 3. The Anthropocentric, exemplified by the Sophists, the Cynics, and Epicurean philosophy. 4. The Religious, expressed in Orphism and other mystery religions, in Pythagoras, Socrates, Plato, Aristotle, the Stoics, Christianity.

WS 55 (1937) 1-21 (Wallace)

**Pavlu, Josef**—*Zur Abfassungszeit der pseudoplatonischen Epinomis*. Continues the author's arguments in 'Zur pseudoplatonischen Epinomis' in Comment. Vind. 2 (1936) 29-55. Refutes Jaeger's (Aristoteles, [1923] 125-170) contention that Aristotle held aether to be the 'fifth' element; therefore Aristotle did not know the Epinomis which does so hold. The Epinomis by implication criticizes both Plato and Aristotle on this point, in making the aether the eighth sphere or 'god'. This probably agrees with Xenocrates, head of the Academy, 339-314 B.C. The theology of the Epinomis agrees, except in a slight detail concerning *daimones*, with that of Xenocrates, and it agrees with him in the definition of wisdom and in the method of education, viz. mathematics. Therefore the Epinomis cannot be earlier than the last quarter of the fourth century B.C.

WS 55 (1937) 55-68 (Wallace)

RECENT PUBLICATIONS

Compiled from publishers' trade lists, American, British, French, German, Italian and Spanish. Some errors and omissions in these lists are inevitable, but CW makes every effort to ensure accuracy and completeness. Books received immediately upon publication (or before appearance in the trade lists) are given a brief descriptive notice. Prospective reviewers who have not previously written for CW and who wish to submit sample reviews are urged to choose unnoticed books accessible to them in libraries.

General

**Wiener Studien**. Zeitschrift f. klass. Philologie. Band 55, Festgabe f. Prof. Ludwig Radermacher, by Edmund Hauler and others; pp. 212, ill., 2 pls. Vienna: Höfels, 1937. 10M.

Ancient Authors

**Ampelius**. Assman, Erwin—*Lucii Ampelii Liber memorialis*; pp. xxxii, 96. Greifswald: Adler, 1935. (Dissertation)

**Aristides Quintilianus**—*De musica*, eingel., übers. u. erl. v. Rudolf Schäfke; pp. xii, 366. Berlin-Schöneberg: Hesse, 1937. 10M.

**Clemens Alexandrinus**—*Teppiche wissenschaftlicher Darlegungen entsprechend der wahren Philosophie (Stromateis)* Buch 4-6, übers. v. Otto Stählin; pp. 355. Munich: Kösel and Postet, 1937. 7.60M.

**Homer**. Richel, Albert—*Worte für Erde, Boden, Land und Erdoberflächengebiete in der homerischen Sprache*. Untersuchg. e. Sinnbezirk in s. sprachbegriff. Gliederg u. Ordng.; Bd. 1, pp. viii, 215; Bd. 2, pp. v-viii, 217-353. Cologne: May, 1936. (Dissertation)

**Sappho**. Goldsmith, Margaret—*Sappho of Lesbos*; pp. 278. London: Rich, 1938. 10s.6d.

Literary History

**Hoffman, Henricus**—*Quaestiones rhetoricae*; pp. 128. Würzburg: Triltsch, 1937. (Dissertation)

**Gollwitzer, Ingeborg**—*Die Prolog- und Expositions-technik der griechischen Tragödie mit bes. Berücks. d. Euripides*; pp. 91. Gunzenhausen: Tuffentsamer, 1937. (Dissertation)



**Lesky, Albin**—Die griechische Tragödie; pp. viii, 258, ill. Stuttgart and Leipzig: Kröner, 1938. 2.75M.

**Weinreich, Otto**—Phöbus, Aurora, Kalender und Uhr. Über eine Doppelform d. epischen Zeitbestimmung in d. Erzählkunst d. Antike u. Neuzeit; pp. 42. Stuttgart: Kohlhammer, 1937. 2M.

#### Linguistics. Grammar. Metrics

**Deimel, Anton**—Akkadisch-šumerisches Glossar; pp. vii, 480. Rome: Päpstl. Bibelinstitut, 1937. 120L.

#### History. Social Studies

**Meyer, Rudolf**—Hellenistisches in der rabbinischen Anthropologie. Rabbinische Vorstellungen vom Werden d. Menschen; pp. 152. Stuttgart: Kohlhammer, 1937. (Beiträge zur Wissenschaft vom Alten u. Neuen Testament, Folge 4, Heft 22) (Dissertation)

**Schuckhardt, Carl**—Die Urillyrier und ihre Indogermanisierung; pp. 38, ill. Berlin: de Gruyter, 1937. (Abhandlungen d. Preuss. Akad. d. Wiss. Phil.-hist. Kl. 1937, 4) 2.50M.

#### Art. Archaeology

**Doxiadis, Konstantinos A.**—Raumordnung im griechischen Städtebau; pp. viii, 146, ill., 15 pls. Heidelberg and Berlin: Vorwinkel, 1937. (Dissertation) 12M.

**Ippel, Albert**—Guss- und Treibarbeit in Silber. Untersuchgn zu antiken Modellabgüssen d. Pelizaeus-Museums; pp. 58, ill., 5 pls. Berlin and Leipzig: de Gruyter, 1937. 12M.

**Kovrig, Ilona**—A császárkori fibulák főformái Pannoniában. Die Haupttypen der kaiserzeitlichen Fibeln in Pannonien; pp. 130, 41 pls. Institut f.

Münzkunde u. Archäologie d. P. Pázmány-Univ. (Leipzig: Harrassowitz), 1937. (Dissertation) 20M.

**von der Osten, Hans H.**—The Alishar Hüyük, Seasons of 1930-1932, Part I; pp. 306, ill. Cambridge University Press, 1937. (Oriental Institute Publications, Vol. 7) 90s.

#### Epigraphy. Paleography. Numismatics

**Bodleian Library**—Summary Catalogue of Western MSS in the Bodleian Library, Oxford, Vol. 2, pt. 2, edited by F. Madan and others. London: Oxford University Press, 1937. 25s.

**Noe, Sydney P.**—A Bibliography of Greek Coin Hoards; second edition, pp. 362. New York: American Numismatic Society, 1937. (Numismatic Notes and Monographs, No. 78)

#### Philosophy. Religion. Science

**Abel, Heinz**—Zahnheilkunde bei Hippokrates; pp. 26. Frankfurt a. M.: Baum, 1937. (Dissertation)

**Scholz, Herbert**—Der Hund in der griechisch-römischen Magie und Religion; pp. 62. Berlin: Triltsch und Huther, 1937. (Dissertation)

**Schwab, Rudolf**—Die Ohrenheilkunde bei Hippokrates; pp. 35. Frankfurt a. M.: Hoffman, 1936. (Dissertation)

#### Textbooks

**Hitchins, E.**—Utrique: a Revision Book of Latin Verbs, Book 2; pp. 40. London: Wheaton, 1937. 9d.

#### Miscellaneous

**Chase, Stuart**—Tyranny of Words; pp. 396. New York: Harcourt, 1937. \$2.50

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